The thirteen contributions in this collection shed new light on the people, officially referred to in China as the Tu, but in the West more commonly known as the Monguor,¹ who numbered 289,565 in 2010 (Poston and Xiong 2014:118), and who lived mostly in Qinghai and Gansu provinces. While considered in China to be a unitary minzu, or nationality, with a single history, language, and culture, and also assumed to be as much by Western scholars, a growing body of research is suggestive of the diversity within this group (Janhunen 2006). One indication of this diversity has been the proliferation of names used to describe localized populations of the Tu, including Karilang, Mongghul, Huzhu Mongghul, Huzhu Tu, Tianzhu Tu, Mangghuer, Gansu Mangghuer, Reb gong Tu, Dordo, Wutun Tu, Baoan Tu, Shaowa Tu, Mongolic Tu, Naringhuor Mongghuor, Datong Tu, and Halchighul Mongghul. Linguistic research has also revealed diversity among the Monguor, showing that their first languages may include Qinghai Chinese (Datong Tu) and other 'Creolized' Sinitic varieties (Wutun), as well as Mongolic (Mongghul, Mangghuer, Reb gong Tu) and Bodic varieties (Shaowa Tu) (Janhunen et al. 2007).

Rather than aiming to provide an encyclopedic account of the Tu, this volume explores the extent of diversity within the group, looking at what divides the Monguor as much as what unites them. Since Monguor Studies is a field that receives little attention, our efforts are aimed primarily at colleagues in other disciplines who may have occasion to mention the Monguor, including Tibetologists, Sinologists, Mongolists, and anthropologists and linguists who work in the area, and typically assume one of these disciplinary perspectives. The Monguor are dealt with differently in each discipline. Tibetologists typically refer to the Monguor as Tibetanized (e.g., Wang 2000) or so 'Buddhicised' as to be effectively Tibetan (e.g., Fischer 2014). Mongolists, and specialists on Inner Asia more broadly, tend to emphasize that the Monguor are Sinicized (e.g., Molnár 1994). Meanwhile, Sinologists drawing on Chinese language sources tend to portray the Tu as an 'indigenous' ethnic group with their own distinct traditions and identity (e.g., Mackerras 2003). What is remarkable about these claims, apart from their obvious contradictions, is their willingness to assume cultural and linguistic uniformity, as well as unity of historical and contemporary identity, with recourse to scant evidence. When the Monguor are mentioned, they are often not discussed in their own right, but deployed as an example of Tibetan cultural sovereignty, degradation of classical Mongol forms, or the capacity (or lack thereof) of the Chinese state to manage its multiethnic population. We hope this book will counter generalizing tendencies when discussing the Monguor. We also hope it will enable researchers to deal more respectfully and accurately with this diverse population beyond categorical generalizations, without recourse to discourses that elide diversity via uncritical use of concepts of fluidity and hybridity, and for purposes other than disciplinary boundary work.

We have adopted a 'mapping' approach to compiling and organizing this book, in order to place internal diversity at the center of our analysis. This is loosely based on the 'cultural mapping' approach used by UNESCO, which is a participatory, GIS-enabled approach that aims to create inventories of 'cultural resources' and thus 'safeguard cultural diversity'.² In contrast to this approach, we use 'mapping' in three distinct senses. Firstly, this book maps the cultural and linguistic diversity among different Monguor populations, aiming to trace the extent of difference rather than creating a full

¹ We use Tu and Monguor interchangeably here.
inventory. We look at traditional forms of knowledge, folk arts, communal rituals, oral traditions, ethnonyms, glottonyms, social organization, and individual biographies in order to clarify the diverse experiences and practices that have constituted what it has meant to be Monguor from the mid-nineteenth century until today.

A second way we use the term 'mapping' is more literal. In addition to asking who the Monguor are in all their diversity, we also give attention to where the Monguor are. We have organized the book according to traditional territorial forms that structured much of the diversity among the Monguor. At the largest level, we have divided the book into three sections, each dedicated to one of the main Monguor population centers:

- Duluun Lunkuang 'The Seven Valleys', primarily in Huzhu Tu Autonomous County
- Sanchuan 'The Three Valleys', primarily in Minhe Hui and Tu Autonomous County, and
- Khre tse Bzhi 'The Four Estates' in Tongren County.

These three territories are in contemporary Qinghai Province, on the northeastern edge of the Tibetan Plateau.

Figure 1. Monguor population centers on the northeast Tibetan Plateau, in Qinghai Province. Most Monguor live in three prefecture-level administrative units: Xining Municipality (A); Haidong Municipality (B), and; Huangnan (Rma lho) Tibetan Autonomous Prefecture (C). The Duluun Lunkuang are primarily in Huzhu Tu Autonomous County (2), but also in Datong Hui and Tu Autonomous County (1), and Ledu County (3). The Sanchuan region is in southern Minhe Hui and Tu Autonomous County (4), and the Khre tse Bzhi are in northern Tongren County (5).³

³ Maps in the introduction were made by Gerald Roche based on data from the Tibetan and Himalayan Library's interactive map (www.thlib.org/places/maps/interactive) and using the image Subdivisions_of_Qinghai_(China).png available at Wikimedia Commons (commons.wikimedia.org/).
The distance between these three territories, their lack of social, economic, and other connections, and their embededness in distinct local milieus, suggest that they should be treated separately. Beyond this tripartite division of the Monguor territorially, we also 'map' the Monguor spatially at an even finer level, looking at individual communities and communal networks, in order to tease out the organization of difference. Importantly, we make every effort to recognize and name this diversity in both traditional and modern administrative terms.

The final sense in which we 'map' the Monguor is temporally, as the subject of various projects to categorize and manage cultural and linguistic diversity. We see, for example, how the first Western encounters with the Monguor by Catholic missionaries saw them portrayed generically as Mongols. Following this, ethnographer-explorers began a project to disentangle the Monguor and the Mongols, which led to the contemporary state project and the creation, and the subsequent and ongoing reification, of the Tu minzu. This sense of 'mapping' crosscuts all the articles in this book, insofar as the diversity detailed in these essays highlights the problematic nature of referring categorically to 'the Monguor' or 'the Tu'. Nevertheless, the first two contributions of the volume deal most explicitly with the contemporary project to create a unitary Tu identity.

The first article in this collection is an encyclopedia entry by Cui Yongzhong, Zhang Dezu, and Du Changshun, translated by Keith Dede, examining the controversial origins of the Tu. The text presents two competing theories on Tu origins, namely the 'Mongol' and 'Tuyuhun' hypotheses, based on evidence from Chinese historical records. This article includes various ethnonyms used to describe the Monguor, as well as numerous extracts from Ming (1368-1644) and Qing (1644-1911/12) dynasty records. The 'Mongol Theory' suggests that the Tu are descendants of thirteenth century Mongol soldiers, while the 'Tuyuhun Theory' posits that the Monguor originate in an older population that migrated into the region in the third century CE. What remains unexamined in the text is the suggestion that the Tu are a single people with a single origin that can be traced primarily by recourse to Chinese language texts. Evidence from non-textual sources, such as oral traditions or material culture, is given little consideration compared to textual sources. No attempt is made to consider the validity of the question being debated. In this light, the text can be read as a contribution to the ongoing project of constructing the Monguor as an unproblematically unitary ethnic group. By focusing on the controversy of origins, attention is diverted from the controversy of the nature of the Tu as a single minzu.

The next contribution in this section deals with continuing efforts to construct the Tu as a minzu, and focuses on the Fourth Qinghai Provincial Tu Literature Forum, held 26-28 July 2012 in Weiyuan Town in Huzhu. Limusishiden and Ha Mingzong provide a translation of the Forum program, which primarily focused on situating Tu literature within a framework of Chinese minzu literature, and assumes that Tu literature refers to anything written by a person officially classified as Tu, regardless of the writing’s content and its relevance to Monguor people, their lived experiences, and their concerns. Limusishiden, who attended the Forum, suggests, in analyzing the Forum’s content, that Monguor authors might fruitfully consider focusing on creations that provide more detail about their own culture, people, families, and communities.

Following this, the book is organized according to traditional Monguor territories. The first of these sections deals with the Duluun Lunkuang, 'The Seven Valleys'. This territory was administered by Rgulang Monastery before 1949. The traditional seven valleys and the modern administrative units they have become are:

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4 Dgon lung, Erh-ku-lung, Yu-ning, Youning.
- Shdazi Lunkuang: Dala Mongghul Township; Yangja Village, Gaodian Town, Ledu Region; the Shdazi area in Hongyazigou Township, Huzhu County; and Qighaan Dawa\(^5\) (Baiyahe in the north part of today's Dongshan Township, Huzhu County) were historically part of Shdazi Lunkuang, which was one of the smallest *lunkuang* in terms of household and village numbers.
- Tangraa and Shgeayili Lunkuang: Donggou Township, Huzhu County.
- Darimaa Lunkuang: Danna Town, Huzhu County.
- Saishigu Lunkuang: Datong Hui and Mongghul Autonomous County.
- Shde Qurizang Lunkuang: Nanmengxia Town, Huzhu County.
- Wuxi Lunkuang: Wushi Town, Huzhu County.
- Naringhuali Lunkuang: Dongshan Township, Huzhu County.


We use the term 'Mongghul' to refer to all residents of the Duluun Lunkuang: those classified as Tu in Huzhu, Datong, and Tianzhu counties and Ledu Region, in addition to the Tu residents of Fulaan Nara,\(^6\) who speak Mongghul and refer to themselves as 'Karilang' (Faehndrich 2007), rather than 'Mongghul'. In the past, residents of the Seven Valleys supported Rgulang Monastery by providing cash, wood, grain, wheat straw, and labor. Similarly, under Rgulang Monastery management, they assisted each other, and other communities in other valleys by, for example, helping villages or households in the case of drought, hailstorms, or fire, and in holding religious rituals. Members from other valleys were also invited to participate in key events held in a certain valley. There were close connections between Rgulang Monastery and all the communities of the Seven Valleys, as well as between those communities.

The first article in this section, by Limusishiden, is Health and Illness Among the Mongghul. Personal accounts of health, illness, and healing among the Mongghul are followed by an examination

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\(^5\) In 2012, there was no indication that Qighaan Dawa villagers contacted other villages of Shdazi Lunkuang. Few people knew the historical connection with the villagers of Shdazi.

\(^6\) Fulaan Nara includes today's Songduo and Hongyazigou townships, Wushi Town, Huzhu County, and Dala Mongghul Township, Ledu Region.
of the causes of illness, medical practitioners, disease names and treatments, anatomical terms in the Mongghul language, preventative measures, narratives of the experiences of a Mongghul doctor in Xining (capital of Qinghai Province), and a brief description of contemporary healthcare infrastructure in Huzhu County. As Limusishiden notes, the local perception of the efficacy of traditional medicine has been influenced by family planning policy, changing labor/work practices that nowadays see young people leaving Huzhu to perform migrant labor and returning with new ideas (including experiences of seeking medical treatment within the biomedical system), and the Rural Cooperative Health Insurance initiative. In total, these changes have increased people's reliance on and trust in the biomedical health system while simultaneously undermining traditional medical knowledge in Huzhu. This article is important in providing a veritable charter of the beliefs and practices among the Mongghul that once formed the foundations of a unique, localized worldview which is now rapidly corroding.

The next article, by Limusishiden and Kevin Stuart, is a detailed description of the Diinquari ritual observed in eight Mongghul villages in the Shdazi Valley, where it is held annually from the twenty-fourth day of the tenth lunar month to the first day of the eleventh month. These dates include the death date of Tsong kha pa as observed by Dge lugs Buddhist communities elsewhere in commemoration of his life. The ritual provides an example of how broad cultural patterns, in this case, Dge lugs Buddhist patterns, are organized and incorporated into territorialized social forms. The article concludes by suggesting that it is unlikely the ritual will continue. Many younger villagers earn cash in urban areas, and an increasing numbers of villagers, once they are financially able, move to towns and cities. With more frequent contact with the world beyond the village, locals quickly adapt to a more modern worldview and style of living that minimizes the value of investing in such rituals as Diinquari, and the traditional social structures through which such rituals were organized rapidly break down.

The following article, by Brenton Sullivan, again examines the role of the Mongghul within the wider Dge lugs Buddhist ecumene. Rather than examining how local society deals with Dge lugs influence, Sullivan examines how Mongghul individuals shaped the Dge lugs world. Sullivan focuses on relationships that existed over multiple generations between the Wang incarnate lama lineage based at Dgon lung Monastery on the northeastern Tibetan Plateau and various polities in Inner Mongolia. Dgon lung was a site of unparalleled influence during the first century of its existence and played an important role in promoting and maintaining orthodox Dge lugs scholasticism locally, and far beyond, to Inner Mongolia. Sullivan pays particular attention to the customary composed by the Fourth Wang Khutugtu (1846-1906) for Eren Monastery in Inner Mongolia, which prescribed the system for nominating, testing, and awarding candidates for scholastic degrees. An important implication of this study is to challenge the reification of the boundaries separating Mongolia from Tibet, and to also look at Monguor individuals and institutions as agents of cultural change, rather than merely as passive recipients of cultural patterns originating in Lhasa or Beijing.

The final article in the section on the Seven Valleys is by Qi Huimin and Burgel RM Levy and is titled Bilingualism in Song: The Rabbit Song of the Fulaan Nara Huzhu Mongghul. It provides musical notation, and musical and linguistic characteristics of a Chinese-Huzhu Mongghul bilingual song in the Fulaan Nara dialect of Huzhu Mongghul. Qi, a native of Qinghai Province and Levy, who did linguistic research in the area, collaborate to document a song that alternates between the Qinghai Chinese dialect and Huzhu Mongghul.
The next section of the book deals with Sanchuan, the 'Three Valleys'. Located in the south of Minhe Hui and Tu Autonomous County, Sanchuan is home to a population of Tu now known in the literature as the Mangghuer (Slater 2003, Roche 2011), though they typically refer to themselves simply as Dasini kun 'Our People'. The heart of the Sanchuan region is the Guanting Basin, a flat fertile plain that lies on the north bank of the Yellow River, where it slows and broadens before plunging through yet another canyon on its way down from the Tibetan Plateau. The basin is densely settled, dotted with temples and monasteries, and covered in groves of poplar and well-watered fields. Behind the basin rises an arc of mountains, also home to numerous Mangghuer who farm in unirrigated fields on the terraced slopes, and herd sheep in the hills and gullies where it is too steep to farm. Many Mangghuer communities are side-by-side with Tibetan, Han Chinese, and Muslim communities. No single authority ruled over the Three Valleys prior to its incorporation into the modern Chinese state: communities were managed by a complex and fuzzy mosaic of local chieftains, known as tusi, monastic estates, village confederations, and direct administration by imperial magistrate.

Figure 3. The Sanchuan region in southern Minhe County. The southern border of the region is formed by the Yellow River, and the eastern and western borders are coterminous with the borders of Minhe County.

The first essay in this section takes us back to the initial appearance of the Monguor in Western literature, and examines the life of Samt'andjimba, a Sanchuan native who came to international attention in the mid-nineteenth century in the writings of the Catholic missionaries Huc and Gabet. Xénia de Heering's translation of the original French article by Valère Rondelez walks us through Samt'andjimba's life as reconstructed from missionary archival sources. Originally a Tibetan Buddhist monk, Samt'andjimba converted to Christianity, and spent much of his life in the company of Christian missionaries, acting as a cultural and linguistic broker between the worlds of Western missionaries and explorers; Tibetan, Mongol, and Chinese spheres; as well as his own home region of Sanchuan. The numerous quotes from nineteenth century European missionaries and explorers offer fascinating insight into how Samt'andjimba was viewed during the first documented cross-cultural encounter between the Monguor and the West. Throughout the article, Samt'andjimba is consistently referred to

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7 Haidong Municipality, Qinghai Province. Within Minhe County, the Three Valleys cover all of Guanting Town and Zhongchuan Township, as well as parts of Gangou, Xing’er, and Qianhe Townships.
as a Mongol, and treated with stereotypes that were typically applied to this category at that time—aimless, wandering, imbued with natural fortitude, but lacking discipline, and so on—all based on the assumption that as a Mongol, Samt'andjimba must have come from a nomadic background.

The next selection—On The Shirongols, written by Grigorij Potanin and translated by Juha Janhunen—ties in with the previous article through the person of Samt'andjimba. During his stay in Sanchuan in 1884-1885, the Russian explorer Potanin was accompanied and guided by Samt'andjimba. Potanin’s writing provides the first eye-witness account of Sanchuan in any Western language. It includes detailed and accurate information on language, dwellings, clothing, food, agriculture, weaving and the division of labor, general information on religion, Buddhism and the cult of territorial deities, shamanism, the consecration of a religious icon, rituals during drought and thunderstorms, annual community festivals, and family customs and events. This text also includes perhaps the first attempt to look at the Monguor through a modern ethnographic lens. Potanin collates information on the various Monguor populations, discusses aspects of their history and demography and, after listing several possible ethnonyms, suggests that these populations should be referred to collectively as the Shirongols, a novel ethnonym that he admits to borrowing from Samt'andjimba, but which has never been in use among the Monguor.

The next selection, also written by Potanin, translated by Xénia de Heering, features eleven folktales and historical narratives that were collected during Potanin’s visit to Sanchuan in 1884-1885. These narratives deal with Wencheng Gongzhu, the Chinese bride of the Tibetan emperor, Srong btsan sgam po; the building of the Potala Palace; Tsong kha pa, the founder of Dge lugs Buddhism; the founding of Dmar gtsang Monastery in Amdo; events from the Chinese epic, Journey to the West, and events related to Li Jinwang, a Tang Dynasty general, and his adopted son, Li Cunxiao. Like many contributions in the volume, these folktales and their complex origins and local adaptations, reveal how problematic it is to make sweeping statements that define the Monguor as either Tibetanized or Sinicized.

Aila Pullinen presents the final contribution in this section, titled Mangghuer Embroidery: A Vanishing Tradition. Her description of women’s folk art practices is based on consultations with numerous artisans and others undertaken during visits to Minhe County in 2001 and 2002. This research presents new information on a significant but unexplored aspect of Monguor women’s lives, which have generally been overlooked in scholarship on the Monguor, and includes details of sewing tools and materials, embroidery techniques, embroidered items, and embroidery’s significance in Mangghuer women’s lives in various stages of the lifespan. The materials are richly illustrated with numerous photographs.

The final section of the book examines the Monguor population of the Khre tse Bzhi, ‘The Four Estates’ in Tongren County. Now consisting of seven distinct village communities—Gnyan thog, Sgo dmar, Rka gsar, Bod skor, Upper and Lower Seng ge gshong, and Rgya tshang ma—the Four Estates were originally land allotments granted at the founding of the Ming Dynasty to Tongren residents of Chinese and Mongol ancestry. The valley where the Four Estates are found, consisting of the Dgu chu ‘River Nine’ and its tributaries, is overwhelmingly Tibetan. Nonetheless, inhabitants of the Four Estates today speak two distinct non-Tibetan languages. Residents of Gnyan thog, Sgo dmar, Rka gsar, and Bod skor speak a language that they call Manikacha ‘Our Language’, but which linguists call Bonan (Fried 2010b) and local Tibetans call Dor skad ‘Dor Language’. Meanwhile, residents of Upper and Lower Seng ge gshong and Rgya tshang ma speak a language they call Ngandehua ‘Our Language’, but which linguists refer to as Wutun (Janhunen et al. 2008) and local Tibetans call, once again, Dor skad. The term Dor in this glottonym refers to the fact that, whilst inhabitants of the Four Estates think of
themselves primarily as Tibetan, they are considered, and consider themselves to be, a distinct population of Tibetans, the Dordo. This term, typically used with derogatory undertones by local Tibetans, but used in a more neutral vein by the Dordo themselves, is employed to refer to residents in all seven villages of the Four Estates, regardless of the language they speak.

Figure 4. The lower reaches of the River Nine in Tongren County. This section of the valley contains the Khre tse Bzhi and its resident Dordo population.

The first article in this section, an excerpt from a book by Blo bzang snyan grags (translated by Lcags mo tshe ring), is titled 'The Origin of Gnyan thog Village and the History of its Chieftains'. It offers an historical narrative that may be seen as either reinforcing or contradicting the origin narratives introduced at the start of this volume. It reinforces by supporting the 'Mongol Theory' of Monguor origins by detailing the migration of Mongol soldiers from the southern banks of the Yellow River to their descendants' current residence in Gnyan thog Village. However, in focusing on the lineage of local chieftains and their relations with local Tibetan society and successive Chinese imperial dynasties, it undermines the official historical narrative of the Tu in demonstrating the lack of connection between the residents of the Four Estates and other Monguor populations, thus suggesting that the origins and historical trajectory of the Dordo should be considered separately from other Monguor.

The second selection on the Four Estates is Tshe ring skyid’s article, Rka gsar, a Monguor (Tu) Village in Reb gong (Tongren): Communal Rituals and Everyday Life. Rka gsar is one of four villages in Reb gong where the Mongolic Bonan language (aka Bao’an, Dor skad, and Manikacha) is spoken. The text provides information on the village's location and population, language, livelihood, clothing, religion, and community festivals, focusing particularly on elements distinguishing Rka gsar from
nearby Tibetan-speaking communities. The final section provides information about a significant event in recent local history – a landslide that occurred in 2009.

The third essay in this section is by Tshe ring skyid and is titled An Introduction to Rgya tshang ma, a Monguor (Tu) Village in Reb gong (Tongren). This essay presents background information on Rgya tshang ma Village, one of three villages where Ngandehua (Wutun) is spoken in Reb gong. Information includes population and location; housing; language; subsistence and income, focusing on the annual agricultural cycle; and religion and rituals, focusing particularly on communal rites.

Several principles guided our compilation of these materials. The first relates to the selection of translated texts, and aimed to present significant source materials that provided first-hand and other close-to-the ground observations of life in Monguor communities. In addition to the insights on the internal diversity among the Monguor offered by these texts, they also allow us to map different views of the Monguor held by outsiders over time. The selection of materials was also guided by our aim to map the internal diversity of the Monguor, thus we have included contributions from the three main Monguor territories, focusing on previously undescribed aspects of Monguor life. A final guiding principle was the participation of Monguor people in the project. Limusishiden, Ha Mingzong, Lcags mo tshe ring, and both Tshe ring skyids, are Monguor authors who contributed writings or translations about their own communities. Two other Monguor individuals, Zhu Yongzhong and Wen Xiangcheng, also made significant contributions by assisting in the editorial process.

The manner in which we worked with local authors requires some explanation. For these authors, English is a third or fourth language that they have studied formally for only a few years. We worked intensively with these authors to edit their texts for readability, in a process somewhere in the gray regions of the authorial spectrum between editing and writing. Beyond editing the language for readability, we also elicited information from the authors so that their accounts contained maximal detail and specificity. We endeavored to identify the agents of actions, trying to attribute them to specific people or groups whenever possible, so as to reveal locally salient social distinctions based, for example, on age and gender, and to avoid generalizations that suggest unproblematic, unified behavior by collectives of individuals. We also sought specificity of place, tying descriptions to identifiable communities and administrative locations. This was done to avoid generalizing tendencies that suggest that common ethnic identification translates into what occurs in one community standing for the entire ethnic collective. Finally, we also sought specificity in time, seeking constantly to frame our descriptions in terms of the time-span in which they were written. This descriptive strategy, which we call 'restricted normativity', allows us to avoid two poles on the spectrum of possible temporal framings, each with their own shortcomings. On one end is the timeless, imaginary ethnographic present that ignores the dynamic aspect of culture. On the other end is a thin temporal slice of observed events that ignore the repetitive, conservative, prescriptive dimensions of the human experience. Our 'restricted normativity' approach allows us to acknowledge both the stable and dynamic aspects of cultural reproduction without privileging either.

The manner of compiling these materials also reflects our own disciplinary and professional backgrounds. Stuart is a student of culture who has lived in China since 1984. He has conducted research with local scholars on a variety of topics in a number of disciplines, including folkloristics, ethnography, development, ESL, and the environment. Roche is an anthropologist whose work has included a strong applied aspect, working with individuals to document endangered oral traditions and

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8 Although they share the same name, Tshe ring skyid, the authors of the chapters on Rka gsar and Rgya tshang ma are different people.
other aspects of vernacular culture in their communities. We have both worked as English teachers in China, primarily with ethnic minority students in Qinghai, and in addition to classroom teaching, worked to develop linguistically and culturally appropriate materials and curriculum for students.

Preparing these materials presented numerous practical challenges and difficult editorial decisions. One of the most significant regards the representation of non-English terms from several languages (Mongolian, Mangghuer, Mongghul, Bonan, Chinese, Wutun, and Tibetan), especially when these had first been filtered through one or more other languages, for example, Chinese terms which had been rendered in French, Mongolian terms in Tibetan, Tibetan terms in Russian, and so on. Every attempt was made to render these terms in contemporary standardized orthographies: Hanyu Pinyin for Chinese, Wylie for Tibetan, Janhunen et al.’s (2008) system for Wutun, Slater’s (2003) system for Mangghuer, and Mongghul Pinyin for Mongghul (Limusishiden and Dede 2012). We were unable to identify a number of terms, however, and have left them in the form they were presented in the original articles. The Manikacha (Bonan) language presented a unique challenge, as it has no formally recognized orthography. Following local folk orthographic practices, Tshe ring skyid chose to render her language in Tibetan script, which we then Romanized using the Wylie system. Readers familiar with Tibetan should note, however, that her transcription follows an Amdo pronunciation of the Tibetan syllabary. We have provided the non-Roman script equivalents for all terms that we were able to confidently identify, which was somewhere between eighty and ninety percent of all non-English terms. Other terms were too ambiguous for us to confidently identify. In certain cases where a term in Mangghuer or Mongghul has obvious origins in Tibetan or Chinese, we have noted those equivalents, but we have consistently sought to maintain Romanizations that reflect local language practice rather than the ‘correct’ renderings of source languages.

The use of square brackets [] throughout indicates editorial comments that we added in order to clarify and expand on certain points, and also in instances where rendering non-English terms into contemporary Romanization schemes has involved considerable interpretation on our behalf. We have also, in certain cases, provided tables of equivalencies showing the original spellings and the contemporary forms used in the text.

In addition to placing non-English terms in contemporary Romanization schemes, we have endeavored to locate all places mentioned in the text within the framework of contemporary administrative structures of the People's Republic of China. In some cases this was straightforward, but in many cases involved a degree of interpretation, while in a few instances even pure guesswork was fruitless. As with renderings of general non-English terms, we have footnoted or provided tables of equivalences to show original forms in cases that seemed less than obvious. We have also changed original measurements, for example, in ells, fathoms, and feet, into the metric system.

In addition to these challenges of 'modernizing' the texts, another challenge was finding complete bibliographic information for the sources mentioned by the authors of translated texts. While every effort has been made to find such information, the incompleteness of the original articles has made this impossible in certain cases. Such citations are marked with asterisks to indicate that they contain no corresponding bibliographic entry.

In addition to the general issues above, we also note that in the translated article originally authored by Rondelez, we have omitted the 'Mr.' and other titles before surnames, other than in direct quotes; added a list of abbreviations; broken longer passages into shorter passages to assist the reader; and have made the occasional correction in obvious misspellings.

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CK Stuart, Xi'an, November 2014
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² The title is actually a journal name and the original French article gives both 1891 and 1896 for years.


Zhiguanba•Gongquehudanbaraoji 智观巴•贡却乎丹巴绕吉. 1989. Anduo zhengjiao shi 安多政教史
Selected Non-English Terms

'a འ
'Bras spungs སྤེན་པོ་མི
'Bras spungs Sgo mang སྤེན་པོ་མི་སྒོ་མང
'Bri ཆི
'cham སྤྲད
'don chos spyod སྤྲན་ཐོས་སྒྲོལ
'dul ba'i bkod gzhung rgyas pa སྲུལ་བའི་བོད་གཞིང་རྒྱུས་པ
'Dul ba'i mdo tsa ba སྲུལ་བའི་མདོ་ཙ་བ
'Dzam gling spyi bsang དྲེམ་གྲིང་སྤྱི་བསང་
'dzin grwa gong nas bzhes srol yod དོན་གྲི་གོང་ནས་བྱེད་སྣོར་ཡོད
'e ren སྒོར
'Gag rdo rtags སྒང་རོ་རྟགས
'gro གྲོ
'Jigs med ye shes grags pa བློས་མེད་ཡེ་ཤེས་སྒྲོགས་པ
'Ju lag རྟ་ལག
'tshogs gleng གླེངས་གློང་
A Chaoyang 阿朝阳
A Jinlu 阿进录
A khu 'Jigs med 阿和杰措
A khu Blo gros 阿布格秋
A lags Brag dkar tshang 阿勒巴格卡尔唐
A mdo 阿多
A myes Ba rdzong 阿弥巴热宗
A myes Btsan rgod 阿弥班格卓
A myes Gnyan chen 阿弥根然增
A Rong 阿荣
Ācháí 阿柴
ahong 阿宏
Alai 阿来
Alashan 阿拉善
An Liumei 安六梅
Anjia 安家
Āxià 阿夏

Ba bong chos rje བོད་ངོ་ཆོས་རྒྱས་པ
Ba bzang བཙང་བོ
Ba rdzong ri lang བཙང་རྡོ་ཞེང་རི་ལོང
Ba yan rdzong བཙང་ཡན་རྡོ་ཞེང
Badaoshan 八达山
bagua 八卦
baihu 百戸
Baima Si 白马寺
Baima Tianjiang 白马天将
Ban de rgyal བན་དེ་རྒྱལ
Ban Guo 班果
Bang rgya བང་རྒྱས
bankang 板炕
Bao Shiyuemei 鲍十梅
Bao Sibeihua 鲍四花
Bao Yizhi 鲍义志
Bao'an, Bonan 保安
baobei 宝贝
Baojia 宝家
Bazangou 巴藏沟
Bāzhōu/ Bazhou 巴州
bca' yig chen mo 巴嘎雅通
Bcu ba'i lnga mchod 巴曲巴一浪嘎麦多
Beijing 北京
Ben Chengfang 贝成芳
Binkangghuali, Benkanggou 本康沟
bgro gleng བོད་གྲོིང་གེད།
Bi Yanjun 毕艳君
Bingling Si 炳灵寺
binkang/ Binkang, 'bum khang བོད་ཀྱང་
benkang 本康
Bis ba mi pham ngag dbang zla ba ཨེ་ཕམ་ངག་དབང་ཟླ་བ
bka' བཀ་
bka' bcu བཀ་བུ་
bka’rgya ma
Bka' rtse stong
Bkra shis 'bum 'khyil
Bkra shis lhun po
Bkra shis sgo mang
Bla brang
Bla brang bkra shis 'khyil
Bkra shis lhun po
Bkra shis sgo mang
Bla ma
da ma dge skos rnams nyis thad ka thad ka'i
rgyug len pa dang / gsar du 'jog pa
sogs being bskul gyi do dam gang drag
byed
bla ma gzhung las pa
bla ma khri pa
bla spyi sogs khag bzhi
blo
Bla brtan rdo rje
Bla bzang 'jam pa'i tshul khrims, Wang Khutugtu
Bla bzang bstn 'dzin
Bla bzang dar rgyas rgya mtsho
Bla bzang snyan grags
Bla bzang tshul khrims dar rgyas rgya mtsho
Bla bzang ye shes rgya mtsho
Bla bzang ye shes rgya mtsho, Lcang skya IV
blo rigs
blo rtags gnyis
blon po
Bod ljongs spyi tshogs tshan rig khang chos
lugs zhib 'jug tshan pa'i 'bras spungs
dgon dkar chag rtsom sgrig tshogs
chung
Byams pa nor bu སྣམས་པ་ནོར་བུ
Byang chub སྣང་ཟླུབ
Byang chub lam gyi rim pa'i dmar khrid thams cad mkhyen par bgrod pa'i bde lam སྣང་ཟླུབ་ཞི་ཕྲིད་ཐམས་ཅད་མཁྱེན་པར་བོ་གྲོད་པའི་བདེ་ལམ
Byang du lhag pa སྣང་དུ་ལྷག་པ།
Byang rar du spen pa སྣང་རར་དུ་ིབས་པ།
Bza' ri tshang བཛན་ི་ཚང་
bzlog pa བོག་པ།
Cai Jingping 蔡金萍
Cai Yong'e 蔡永娥
Cha yas བླ་ཡས
chab ril pa བཀྲིལ་པ།
Cháhánménɡgu'er 察罕蒙古尔
chang ba lu སྣང་བ་ལུ།
Chang Ping 常平
Chang'an 长安
Chen Mei 陈镁
chen po hor gyi yul དོན་གཞི་ལུ།
Chengde 承德
Chenjia 陈家
Chenjiaola 陈交拉
Chileb, Chilie 赤列
Chinan Dewen Zanpu 赤南德温赞普
Chinan Dewen 赤南德温
Cho 'phrul ཆོ་ཕྲུལ་
Chongli 崇礼
chos grwa སྤྲ་བ།
chos grwa ba/ pa སྤྲ་བ་ཐ་/ བ་
chos lugs pa སྤྲུ་གཉེན་པ་
chos mtshams སྤྲུས་མཚམས
chos r(w)a སྤྲུ་ཞི་/ སྤྲུ་བ་
chos rje སྤྲུ་རྔོ་
Chos skor སྤྲུ་སྔོ་
chos thog སྤྲུ་ཐོག
Datongping

dbu mdzad

dbus gtsang

Dbyen bsdums

de'i 'phror gang len zhig tu long dgos babs la

ltas nas longs

Deng Sangmei 邓桑梅

Deng Xinzhuangmei 邓新庄花

Dengjia 邓家

Dga' ldan

Dga' ldan byams pa gling

Dga' ldan pho brang

dge ldan bstan 'bar ma'i dbu bskul

Dge

Dge ldan

Dge lugs

dge skos

dge skul

Dgon lung (Rgulang, Guolongsi 邦隆寺，

Erh-ku-lung, Yu-ning, Youning 佑宁)

Dgon lung bca' yig chen mo

Dgon lung byams pa gling

dgon pa spyi

dgon pa'i sgrigs 'og tu yod do cog

Dgra lha bcu gsum

Dgu

Dgu chu

didi 的的

dka' bcu rab 'byams pa
dka' bcu

dka' rab 'byams
dka' ram
dka' rams

dkar yol

Dkon mchog bstan pa rab
rgyas

Dkon mchog dar rgyas

Dkon mchog skyabs

dkyus

Dmag dpon pi tsi ri lang

dmag rtsed

Dmar gtsang

Dmar gtsang brag

Dmar gtsang rta chen po
don rto gs pa

Don yod chos kyi rgya mtsho

Dong Yongxue 东永学

Dongdanma 东丹麻

Donggou 东沟

Donghe 东和

Dongshan 东山

Dongxiang 东乡

Dor bhi tis bang

Dor rdo

Dor sde

Dor skad

Dor tis

Dou Guanbaonuer 宋官保女儿

Dòu Wényū 宋文语

dou 斗

Doujia 宋家

Dpa' ris

Dpa' ris ba

Dpa' ris tshe ring don 'grub

Dpal chen stobs rgyas

Dpal ldan bkra shis
Dpal ldan dar rgyas
Dpal rtse rgyal
Dpal snar thang gi bca' yig 'dul khrims dngos
Dpal rtse rgyal
Dpal rtse rgyal

Dpal snar thang gi bca' yig 'dul khrims dngos
Dpa! gzhag gzhags
Dpa! gzhag gzhags na thong
Gamaka
Gan'gou, Gangou
Ganja
Gannan
Gānsù, Gansu
Gansu xin tongzhi
Gānsù-Qīnghái-Níngxià
Ganzhou
Gaochang
Gaoding
Gāo'ūzú
Gar rtse sdong
Gashari
Gcan tsha
Dung dkar
Dung dkar blo bzang 'phrin las
dur mchod
Durishidii, Duoshidai
Dwags po
E Shuangxihua, Nuo Shuangxihua
E'ěrdān
Ershisanhao
fala
fan
Fangtuu, Qianbangou
Farishidin, Xingjia
Faxian
Fojiao
Foorijang, Huoerjun
Fujia, Huijiia
G.yang
G.yang 'bod
G.yang can rdo rje

G.yo sgyu'i sbyor ba
G.yo gzhag gzhags
G.yo gzhag gzhags na thong
Gamaka
Gan'gou, Gangou
Ganja
Gannan
Gānsù, Gansu
Gansu xin tongzhi
Gānsù-Qīnghái-Níngxià
Ganzhou
Gaochang
Gaoding
Gāo'ūzú
Gar rtse sdong
Gashari
Gcan tsha
Dung dkar
Dung dkar blo bzang 'phrin las
dur mchod
Durishidii, Duoshidai
Dwags po
E Shuangxihua, Nuo Shuangxihua
E'ěrdān
Ershisanhao
fala
fan
Fangtuu, Qianbangou
Farishidin, Xingjia
Faxian
Fojiao
Foorijang, Huoerjun
Fujia, Huijiia
G.yang
G.yang 'bod
G.yang can rdo rje
Gnyan thog གཉན་ཐོག
Gnyan thog 'brog གཉན་ཐོག་འ(ོག
Gnyan thog la kha གཉན་ཐོག་ལ་ཁ
Gnyan thog mkhar གཉན་ཐོག་མཁར
Go bu me khrin གོ་མེ་ཁའི
Go bu me tu hu sun khrin གོ་མེ་U་U་Uན་+ིན
go thang གོ་ཐང
Go'u sde གོU་%ེ
Gol su གོལ་U
gong sa rin po che གོང་ས་རིན་པོ་ཆེ
gos sku གེས་U
Gru kha'i གྲུ་ཁའི
grwa 'gyed དཔེ་%ེད
grwa rgyun དཔེ་Uན
grwa skor དཔེ་#ོར
gwatsang bla ma དཔེ་ཚང་%་མ
gsang bdag གསང་བདང
gsang phu གསང་PHU
gsar གྲེང
Gser chen gzhung གསེར་ཆེན་གUང
Gser khog གསེར་ཁོག
gser yig གསེར་ཡིག
gser yig chen mo'i mtshan byang གསེར་ཡིག་ཆེན་མོ་,་མཚན་.ང
gtam dpe དཔེ་ཁང
gtor ma དཔེ་ཁམས
Guan Laoye 官老爷
Guangdong 广东
Guanting 官亭
Guanyin Pusa 观音菩萨
Guanzhong 官中
Guide 贵德
Guifuacheng 咸化成
Guishe erjiang 龟蛇二将
Guisui-Suiyuan 归绥绥远
Guô'êrdûô 郭尔朵
Guô'êrdûô dìdì' 郭尔朵的的
Guolong 郭隆
Guomari 郭麻日
Gushan 古都
Gusiluo 嘎喇啰
Gyang bzhi གྱང་འབྲི།
Gyen 'dzi ri lang ཆེན་འཛི་གྲིང
Gyi ling mkhar རིིི་ལིང་མཁར
Gza' brgyad གྲེང་བརྒྱད་
Gza' mchog གྲེང་མཆོག
gzhung las pa གོ་ཞེན་ལ་ས་པ
Ha Mingzong 哈明宗
Hai Tao 海涛
Haidong 海东
Hainan 海南
Haixi 海西
Haja, Hajia 哈家
Halazhigou 哈拉直沟
Hami 哈密
Han, Han 汉
Handi, Hantai 旱台
Hanyu Pinyin 汉语拼音
Haomen he 洛门河
Har gdong khang tshan 哈尔登噶楞
Hara Bulog, Heiguan 黑泉
Hé-Huáng 河湟
Hé'er 合儿
Hè'er 贺尔
Hebei 河北
Heidinggou 黑顶沟
Heihu Linggunang 黑虎灵光
Heima Zushi 黑马祖师
Heishui 黑水
Hejia 何家
Helang Yexian 何朗业贤1
Henan 河南

1 [A Tibetan name, thus the Chinese characters are conjectural.]
Heqing 合庆
Heyan 河沿
Hézhōu 河州
Hgarilang, Huangcaogou 黄草沟
Hgunbin, Kumbum, Sku 'bum Byams pa gling 马尔康, 甘孜州, 龙兴寺塔尔
*honghua* 宏化
Hongnai 红崖
Hóngwù, Hongwu 洪武
Hóngyá 红崖
Hongyazigou 红崖子沟
*hor, Hor* 何
Hor bza' hu sun khrin 何占辉
*hor chen* 何晨
Hor dor nag po 何多藏
Hor dor rta 何多拉
Hor dor rta nag po gnyan po smad char dmar 何多拉藏
Hor gnyan po mung khe gan 何根年
Hor nag 何刚
Hor o chi go bu me thu me lun 何世革
*hor rgya* 何家
*hor rgyal* 何家
Hor se chen 何世晨
Hor spun zla 何孙扎
Hor tho lung 何土龙
Hu Fang 胡芳
Hu su ho 胡素霍
Hu Yanhong 胡艳红
Huáng 湖
Huangdi 皇帝
Huangfan 黄番
Huangnan 黄南
*Huangnan zangzu zizhizhou tongjiju* 黄南藏族自治州统计局
Huangshui 湖水
Huangsi 黄寺
Huangyuan 湖源
Huangzhong 湖中
Huárè 华热
Huarin, Hualin 桦林
Huhehaote 呼和浩特
Hui 回
Hulijia 胡李家
Hún 湖
Hunan 湖南
Huolu Jiangjun 火炉将军
Húşījing 胡斯井
Húzhù, Huzhu 互助
Huzhu Tuzu zizhi xian 互助土族自治县
Hxin, Hashi 哈什
*ja khang* 皆康
Janba, Wangjia 江家
Janba Taiga, Zhanjiatai 江家台
Jangja, Zhangjia 张家
Jangwarima, Yatou 崖头
Jí 吉
Jiading 加定
Jiajia 贾加
Jiang Kexin 姜可欣
Jiangsu 江苏
Jianwen 建文
Jianzha 尖扎
*jiashen* 家神
Jidi Majia 吉狄马加
Jielong 结龙
*Jihua shengyu* 计划生育
*jihua shengyu bangongshi* 计划生育办公室
Jiirinbuqii, Tsong kha pa 相投巴, Zongkaba 宗喀巴
Jilog, Jiaoluo 角落
*jin* 市斤
Jin Yù 金玉
Jinbu, Junbu 军部
Jindan dao 金丹道
Jingning 静宁
Jinzimei 金子梅
Jishi 积石
Jiutian Shengmu Niangniang 九天圣母娘娘
jo bo JoinColumn
juan 卷
Jughuari, Zhuoke 棠科
ka beu 觉秀
Ka dar skyid 觉多喜地
ka par nas bshad pa 觉布那巴次
Ka rab 觉拉
Kaile meiyou 开了没有
Kailu Jiangjun 开路将军
Kan lho 觉罗
Kanchow, Ganzhou 赣州
kang 炯
Kângxì, Kangxi 康熙
Kemuchuer Ling, Kemchu Ling 克木楚岭
kha btags 觉匝, 哈达
Khams 觉玛
Khenpo Ngawang Dorjee 觉班多吉
khri ba bla brang 觉巴布拉
khrid 觉里
Khu lung 觉隆
khyan chos 觉显
Khyod gang la song rgyu 觉多娘拉桑日
Khyod kha sang gang du song 觉多香桑藏都松
kla glo 觉洛
kla klo 觉洛
Klu 'bum tshe ring 觉布次仁
Klu rol 觉罗
klu rtsed 觉热
Klu'i 觉里
klu'u ri 觉屋里
Ko'u mol ri lang 觉木里良

Kong Lingling 孔令林
Krang co hrin 觉哥等仁
Ku Yingchunlan 库迎春兰
Kun dga' bkra shis 觉都巴赤
kun slong 觉丛
Kuòduān 觉端
Kuxin, Huzichang 胡子场
kyus 觉木
La 了
La Erhua 喇二花
La Nuer, Ernü 喇二女
lab rtse 了次
Lailiao meiyou 来了没有
Lajia 喇家
Lama Tangseng, Xuanzang 玄奘
Lamaguan 喇嘛官
Langja, Langjia 浪加
Lanzhou 兰州
Làoyā 老鸦
Laoyeshan 老爷山
laozher 老者
Laozhuang 老庄
Lashizi Kayari (Heidinggou 黑沟顶)
Lawa 拉哇
lba 觉
Lcags mo tshe ring 觉玛曲圣
Lcang skya 觉玛
Lcang skya rol pa'i rdo rje 觉玛觉热
Ledu 乐都
Lha babs 觉巴
Lha btsun Mthu stobs nyi ma 觉苏姆图斯弥玛
lha bzo ba 觉布巴
Lha mo skyid 觉多喜地
lha pa, Lha pa 觉巴
lha rams pa 觉大贤
lha rams pa dge bshes 觉大贤热{{h}}
lha rtsed 觉热
Lha sa གྱིས
lh'i sgrub thabs བློ་གྲུབ་ཐབས
Lho nub du skra gcan ཀྲོང་ཕུར་བེག Sakya
Li 李
li 里
Li Baoshou 李保寿
Li Cunxiao 李存孝
Li Dechun 李得春
Li Fumei 李富梅
Li Jinwang 李晋王 AKA, Li Yong 李勇用
Li Jinwang 李晋王
Li Lizong 李立遵
Li Peng 李鹏
Li Qingchuan 李青川
Li Xiande 李贤德
Li Xinghua 李兴花
Li Yaozu 李耀祖
Li Yuanhao 李元昊
Li yul བྱང་ཆུབ་
Li Zhanguo 李占国
Li Zhanzhong 李占忠
Li Zhonglin 李钟霖
Li Zhuoma 李卓玛
liang 郭
Liangcheng 凉城
Liángzhōu, Liangzhou 凉州
Liàodōng 辽东
Liaoning 辽宁, 途零
libai si 礼拜寺
Lijia 李家
Limusishiden, Li Dechun 李得春
Lingle Huangdi 领乐皇帝
Lintao 临洮
Liu Daxian 刘大先
Liujia, Liujia 柳家
Lizong 立遵
Na tsha go bkal mtshams gcod  \(\text{ན་ཚ་གོ་བ’ལ་མཚམས་གཅོད}\)
Nag chu  \(\text{ནག་ཅུ}\)  
Nag chu’i kha  \(\text{ནག་ཅུ’ི་ཁ}\)
Nag po [spyod pa] skor gsum  \(\text{ནག་པོ་"ོད་པ་"ར་གུམ}\)
Nag po skor gsum  \(\text{ནག་པོ་&ོར་གུམ}\)
Nang chen  \(\text{ནང་ཆེན}\)
nang so  \(\text{ནང་སོ}\)
Nangcun hezuoyi liao baoxian 农村合作医疗保
险  
Nor lda bkra shis  \(\text{ཟྲ་བཀྲ་ཤིས}\)
Nub byang du nii ma  \(\text{ནུབ་བཞིང་དུ་ཉི་མ་}\)
Nub du zla ba  \(\text{ནུབ་དུ་འྲ་བ་}\)
Nuo Shuangxihu, E Shuangxihu 邵双喜花  
Nuojia, Eija 邵家  
Nye ’brel ཨེ་འབྲེལ  
Nye sring ཨེ་ིས  
Nyim a’dzin རྟེན་འཛིན  
Nyim a’dzin Ngag dbang legs bshad rgya mtsho རྟེན་འཛིན་ངག་དབང་ལེགས་བཤད་"མཚལ")
O chi go bu me thu me lun རྒྱུད་གོ་བུ་མེ་ཐུ་མེ་ལུན  
O chi hu sun རྒྱུད་ཧུ་སུན  
Pe dpa’ ri lang བྲེ་དཔའ་རི་ལང  
Pe hu བུ  
Pen hwa ri lang བིན་ཧ་ལང  
Per nyi ma’dzin བེར་ཉི་མ་འཛིན  
Per nyi ma’dzin Ngag dbang legs bshad rgya mtsho བེར་ཉི་མ་འཛིན་ངག་དབང་ལེགས་བཤད་5"མཚ"
Phang theb ཨོ་གོ  
Phas thi ཨོ་ཚི  
Pho brang ཨོ་བྲང  
Phrug ཨོ་ཁྲུང  
Phug tshangs kyi gtam བག་ཚངས་‘ི་གཏམ  
Phun tshogs བུན་ཚར  
Phyag ཨོ་ག  
Phying ཨོི  
Phyug rtse chos rje བྱུག་རྟེ་ཆོས་རྫེ  
Pir kya tshi me བཱེན་ཁ་མེ  
Ping’an 平安  
Pinyin 汉语  
Po tho བོ་ཐོ  
Po ti lnga བོ་ི་ཞེང་  
Pochu mixin 破除迷信
Potala 宝塔
Puba 普巴
Pudang, Pudonggou 普洞沟
Pudong 普东
Qaghuai, Chaergou 峡儿沟
Qangsa, Chunsha 春沙
Qazi, Qiazi 卡子
Qi 祺
Qi Huimin 祺慧民
Qi Jianqing 祺建青
Qi Tusi 祺土司
Qi Wenlan 祺文兰
Qi Zhengxian 祺正贤
Qianhe 前河
qiānhùsuō 千户所
Qianjin 前进
Qiavnóng, Qianlong 乾龙
Qiao Dongmei 乔冬梅
Qiao Shenghua 乔生华
Qigmaan Dawa, Baiyahe 白牙合
Qijia 祺家
Qijia Laoye 祺家老爷
Qilián, Qilian 祺连
Qiliao! Sanliao! 去了! 散了!
Qín 秦
Qín, Qing 清
Qingdao 青岛
Qinghai yiyao weishengzhi 青海医药卫生志
Qinghâi, Qinghai 青海
Qinghâihuâ 青海话
Qinghaisheng Fangyizhan 青海省防疫站
qíngkuò 青稞
Qinglong Tianzi 青龙天子
Qingming 清明
Qingyun 庆云
Quurisang Srishiji, Huayuansi 花园寺
Rab byams 仁波切
Rab byams pa 仁波切巴
Rab brtan rdo rje 仁波切秋杰
Rab kha 仁巴
Rab kha gru gtong 仁波切秋贡顿
rang bzhin gnas rigs 仁波切益西仁波切
rang nyid rgyal ba 仁波切巴
Rangdin, Longdong 龙东
Rangghuai, Longyi 龙一
rangpi, niangpi 仁皮
Rar du pa sang 仁度巴桑
Rar lhor mig dmar 仁措米多玛
rdo ram pa 仁拉
Rdo rje 'jigs byed 仁杰杰爷
Rdo rje gandan 仁杰甘丹
rdung rgyug 仁殊
Reb gong 仁公
Reb gong gnyan thog 仁公益西涛
Reb gong rgya 仁嘉
ren po che, rnbuqii, renboqie 仁波切
ren 人
Renminbi 人民币
Rgan rgya 仁嘉
Rgulang, Dgon lung Erh-ku-lung, Guolong 郭隆, Yu-ning, Youning 佑宁
rgya 仁嘉
Rgya bza' kong jo 仁嘉宗却
Rgya gar rdo rje gandan 仁嘉嘉宗却仁波切
Rgya hor 仁嘉
Rgya tshang ma 仁嘉
Rgyal sras 仁嘉
Rgyal sras 'jigs med ye shes grags pa 仁嘉杰美杰谢格嘉
Rgyal sras Don yod chos kyi rgya mtsho 仁嘉多约却吉仁嘉麦通
Rgyal sras rin po che 'keeper 仁嘉仁波切
rgyug 仁嘉
rgyugs རྒྱ་གུ་
rgyugs len pa རྒྱ་གུ་ལེན་པ
Ri lang རི་ལང
Ri lang bcu gnyis རི་ལང་བ་གཉིས
dis med དིས་མེད
Riyue Dalang 日月大郎
rjes gnang རོ་གནང
rka རཀ
Rka gsar རཀ་གསར
dis med དིས་མེད
dis med དིས་མེད
Rma chu རྫས་ཆུ
Rma chu'i rab kha dngul ri'i sa bzung gri spyod rab kha རྫས་ཆུའི་རབ་ཁ་དངུལ་རིའི་ས་བཟང་གྲི་སྤྱོད།
Rma lho རྫས་ལོ
RMB, Renminbi 人民币
rram 'grel རྡུམ་འགྲེལ
rram gzhag རྡུམ་གཞག
Rnam rgyal རྡུམ་རྒྱལ
rnbuqii, rin po che རིན་པོ་ཆེ, རིན་པོ་ཆེ, རིན་པོ་ཆེ
Rong bo རོང་བོ
Rong bo nang so རོང་བོ་ནང་སོ
Rong zom རོང་གོམ
ronghuafugui 荣华富贵
Rta 'gying རྡེ་འགྱུང
rta chen po རྡེ་ཆེན་པོ
Rta m grin རྡེ་མོའི་གཞི
rtag gsal khyab རྡེ་གསལ་ཁྱབ་
rtsam pa རྡེ་མ་པ
Rtse khog རྡེ་མ་གོག

rtsis bzhag gi rgyugs རྟླིས་བཞག་གི་རྒྱུགས
tsod grwa རྟོས་གྲབ་
tsod zla རྟོས་ལྟ་
sa ལས
sa bdag ས་བྱག
Sa bdag sog po ri lang ས་བྱག་སོག་པོ་རི་ལང
Sa dpyad pa ས་དཔྱད་པ
Salar, Sala 撒拉
San'erjia 三二家
Sānchuān, Sanchuan 三川
Sānchuān Tūzú 三川土族
Sānchuānsīlǐ 三川四里
Sandaohê 三道河
Sangjie Renqian 桑杰仁谦
Sde ba chos rje སྩེ་བ་ཆོས་རྒྱིུ
Sde srid Sangs rgyas rgya mtsho སྩེ་སྲིད་གྲངས་རྒྱས་རྒྱ་མཚོ
Se ra སྐེ་ར
Sems mtsho སེམས་མཚོ
Sems nyid, sens nyid སེམས་ཉིད
Sems nyid sprul sku bstan 'dzin 'phrin las rgya mtsho སེམས་ཉིད་སྤྲུལ་སློ། བསྟན་འཛིན་འཕྲིན་ལས་རྒྱ་མཚོ
sen chugs སེན་ཆུགས
Seng ge gshong སིང་ལྕོངས
sgar སྒར
Sgar thog སྒར་ཐོག
Sgo dmar བྱོི་མར
Sgo dmar G.yang mo tshe ring སྒྲོ་དྲམ་གཡུང་མོ་ཚེ་རིང་
Sgo mang སྒོ་མང་
Sgo mang grwa tshang སྒོ་མང་གྲྭ་ཚང་
Sgrol ma སྒྲོལ་མ་
sgrub sde སྒྲུབ་སྟེ
Sha bar chos rje བར་ཆོས་རྒྱིུ་
Sha bar chos rje བར་ཆོས་རྒྱིུ་
Sha Delin 沙德林
Sha Heshang 沙和尚
Shaanxi, Shānxi 陕西
shags ngan རྣམ་རབ
Shahai 沙海
Shānběi 陕北
Shancheng 山城
Shandong 山东
Shanghai 上海
Shangzhai 上寨
Shānxī, Shānxi 山西
Shanzhaojia 山赵家
Shanzhou 邯州
Shao Yundong 邵云东
Shaowa 叔哇
Shar Bla ma シャル・ブラマ
shar ིར
Shatangchuan 沙塘川
Shdanbasang, Shijiamoni 释迦摩尼
Shdangjia, Dongjia 东家
Shdara Tang, Dalantan 达拉滩
shen jian 神剑
shenfu 神甫
sheng 升
Shenjiao 教神
sheqi 蛇旗
Shgeayili, Dazhuang 大庄
Shi Cunwu 师存武
Shi’er Wei Zushi 十二位祖师
shibei 石碑
Shina 史纳
Shing bza’ གླེང་བྲག
Shiyā 石崖
sho ma 肖马
shor ba 索巴
shuang xi 双喜
Shuangma Tongzi 双马童子
Shuangshu 双树
Shuillian Dong 水帘洞
Shuimogou 水磨沟

Sichuan 四川
skabs bzhi pa ཤུབ་པ
Skal bzang thub bstan 'phrin las rgya mtsho རྡོ་རྗེ་བཙུན་'བཤེད་ལས་རྒྱ་མཚོ
Skal bzang ye shes dar rgyas རྡོ་རྗེ་ཡེ་ཤེས་དར་རྒྱ་ས།
Skal ldan rgya mtsho རྡོ་ལྡན་རྒྱ་མཚོ
Sko tshi me ིླེ་ཤིས་མེ
skor ru ིོར་རུ
skra ka ིླ་ཀ
skra phab ིླ་ཕབ
Sku 'bum ིོུཾམ
Sku 'bum byams pa gling ིོོ་བུམ་བོ་ཡམས་པ་གྲིང
Skya rgya, Jiajia 贾加
Skyabs 'gro ིོ་གློ་
Skyid shod sprul sku ིོདོ་ཉོད་བྲོས་སྤྲུལ།
skyor ིོར
skyor dpon ིོོ་དཔོན
Sma d pa ོ་པ་
smad phyogs ོ་བྲས།
smeen, Sier 寺尔
Smeen, Ximi 西米
Smin grol ིོོ་གྲོལ
Smin grol no min han ིོོ་གྲོལ་ནོ་མིན་ཧན
Smon lam, smon lam འོ་ལམ།
smyung gnas འོོ་ད་
sna tshogs 'di འོ་དོགས་འི་
sngags 'chang འོ་དང་བཅང་།
sngags pa འོ་དང་པ
Snying bo rgyal རྒྱལ་ལྷ་ོ
Snying mo རོ་ོ
Snying rje tshogs pa རྒྱལ་རྒྱུས་བོ་ལྷ་ོ།
Sog ལོང་།
Sog rdzong རོ་ོང་།
Sog rgya རྒྱ་།
sog yul རོ་ོལ།
Song Ying 宋颖
song རོང།
Tshad ma sde bdun
Tsang
Tshe hrin yan
Tshe ring
Tshe ring don 'grub
Tshe ring skyid
Tshi me
Tshig nyen
Tshig sgra rgyas pa
Tsho ba
Tsho kha
Tshogs
Tshogs lang
Tshogs langs lugs bzhin
Tshwa mtsho
Tsi tsong
Tso ri ri lang
Tso shi ri lang
Tsang kha
Tsang kha pa
Zongkaba
Tsuzaitchi
Tù, Tu
Tùdá
Tùfán, Tufan
Tughuan, Tuguan
Tughuan Nengneng, Tuguan Niangniang
Tughuan Nengneng, Tuguan Nianiang
Tughuangang, Tuguanshan
Tùhún
Tuïhún
Tùmín, Tumin
Tuoba Yuanhao
túshí, tusi
Tutai
Tùyùhún, Tuyuhun
Tüzú, Tuzu
Tuzuyu
Walighuan (Bagushan)
Wang, wang
Wang chen khri
Wang Dongmeihua
Wang skyA
Wang Tusi
Wang Wenyan
Wang Yanzhang
Wang Yongqing
Wáng Yúnfèng
Wangjia
Wànli
Wanzi
Wāqúsīlī
Weisheng jihuashengyuju
Wēiyuán, Weiyuan
Wen Xiangcheng
Wen Xiping
Wenbu
Wencheng Gongzhu
Wenjia
Wentan Liaowang
Wu Jiexun
Wu Lanyou
Wuguang, Bahong
Wujia
Wulan
Wushi
Wushi xiang
Wutun
Wuyangbu
Wuyue Dangwu
Wuyue Duanwu
Xian, xianjiang, Shancheng, shancheng 山城
Xi'an 西安
Xia 夏
Xia Guo 夏国
Xiahe 夏河
Xiaokou 峡口
Xianbei 鲜卑
Xianrenmin weishengyuan 县人民医院
Xianrenmin yiyuan 县人民医院
Xiaosi 小寺
Xibu dakaifa 西部大开发
Xie 谢
Xie Yongshouhua 谢永寿花
Xiejia 谢家
Xielia 协拉
Xiera, Xiela 协拉
Xifan 西番
Xikouwai 西口外
Xin 辛
Xin Youfang 辛有芳
Xing Haiyan 炫海燕
Xing Quancheng 星全成
Xing Yonggui 邢永贵
Xing'er 杏儿
xingfu 幸福
Xining, Xining 西宁, 西宁
Xining Zhi 西宁志
Xinjia 辛家
Xinxia 辛峡
Xiu Lianhua 绣莲花
Xiwanzi 西湾子
Xiyingzi 西营子
Xu Xiufu 徐秀福
Xuangwa, Beizhuang 北庄
Xuanhua 宣化
Xuanzang 宣奘
Xuanzong 宣宗
Xue Wenhua 薛文华
Xunhua 循化
Yá'ěr 岱尔
Yan Guoliang 闫国良
Yáng 杨
Yang Chun 杨春
Yang lji tsho ba འབྲི་ཚོགས་པ
Yang Xia 杨霞
Yangda, Changshoufo 长寿佛
Yangja, Yangjia 杨家
Yangjia 杨家
Yangtou Huhua 羊头护化
Yangzi, Changjiang 长江
Yar klung tsang po འབྲི་ཀླུང་གཙང་པོ
Yar sko tsho ba འབྲི་སྐོ་ཚོ་བ
Ye su khe 依苏克
Yì 夷
Yi Lang 衣郎
yig cha gsar ba ཨིག་ཆ་གསར་བ
yig rgyugs ཨིག་རྒྱུན།
Yigongcheng 移公城
Ying Zhongyu 应忠瑜
Ying Zihua 英子花
Yingzōng 英宗
yinyang 阴阳
Yomajaa, Yaomajia 姚麻家
Yon tan 'od ཡོན་ཏན་འོད
Yon tan rgya mtsho ཡོན་ཏན་རྒྱ་མཚོ
Yōngchang 永昌
Yōngdèng 永登
Yōnglè, Yongle 永乐, 永樂
Yongning 永宁
Yongzheng 瑚正
Yònúng 佑宁
Youning si 佑宁寺
Yuan, yuan 元
Zhili 直隶
Zhong Jingwen 钟进文
Zhong Shumi, Zhang Shumei 张淑梅
zhongdouju 种痘局
Zhu Bajie 猪八戒
Zhu Changminghua 朱长命花
Zhu Chunhua 朱春花
zhu dar 周
Zhu Ernuer, Ernü 朱二女
Zhu Guobao 朱国宝
Zhu Haishan 朱海山
Zhu Jinxu 朱金秀
Zhu Xiangfeng 朱向峰
Zhu Yongzhong 朱永忠
Zhuang Xueben 庄学本
Zhuānglàng 庄浪
Zhujia 朱家
Zhuoni 卓尼
Zi ling 紫玲
zla ba dang po'i drug ba gnyis kyi nyin gsum
gyi ring la རྩ་བ་དང་པའི་གྲུབ་འདེ་གཉིས་ཀྱི་ཉིན་གསུམ་
	གྱི་རིང་ལ
zla po byed 珠普德
Zo wi ne ni 珠吉尼
Zongge 宗哥
Zonggecheng 宗哥城
zongjia 天子
zur skol 珠玛
Zushi 祖师

yue 月
Yul shul ཡུལ་ཐུ།
yul srol ཡུལ་ཤྭ།
Yun ci dmag ཡུན་ཅི་དྲི་མ།
Zan Yulan རྒྱ་ལྷན།
Zanza རླ་ཟ།
zao 冬
zaoren 松仁
Zeku 泽库
Zelin 泽林
zha ngo བྲ།
zhal ngo བླ།
Zhalute 扎鲁特
Zhang blon bzhi བློན་བཞི།
Zhang Chongsunhua 张重孙花
Zhāng Dèzǔ 张得祖
Zhang Xiang 张翔
Zhang Xihua 张喜花
Zhang Yinghua 张英花
Zhang Yongjun 张永俊
Zhangjiakou 张家口
Zhao Guilan 赵桂兰
Zhao Jinzhua 赵金子花
Zhao Xiuhua 赵秀花
Zhao Xiulan 赵秀兰
Zhao Yongxiang 赵永祥
Zhaomuchuan 赵木川
Zhejiang 浙江
zhihui qianshi 指挥佥事